

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XV.

LONDON, ONTARIO, SATURDAY, DECEMBER 2, 1893.

NO. 789.

Love's Sacrifice.

Love's Herald flew o'er all the fields of Greece,
Crying: "Love's altar waits for sacrifice!"
And all folk answered, like a wave of peace,
With treasured offerings and gifts of price.

Toward high Olympus every white road filled
With pilgrims streaming to the bliss abode;
Each bore rich tribute, some for joys fulfilled,
And some for blisses lingering on the road.

The pious peasant drives his laden ear:
The fisher youth bears treasure from the sea;
A wife brings honey for the sweets that are;
A maid brings roses for the sweets to be.

Here strides the soldier with his wreathed sword,
No more to glitter in his country's wars;
There walks the poet with his mystic word,
And smiles at Eros' mild recruit from Mars.

But 'midst these hearers of propitious gifts,
Behold where two, a youth and maiden,
She bears no boon: his arm no burden lifts,
Save her dear fingers pressed within his hand.

Their touch ignites the soft delicious fire,
Whose rays the very altar flames eclipse;
Their eyes are on each other sweet desire,
And yearning passion trembles on their lips.

So fair—so strong! Ah, Love! what errant wiles
Have brought these two so poor and so unblest?
But see! Instead of anger, Cupid smiles;
And lo! he crowns their sacrifice as blest!

Their hands are empty, but their hearts are filled;
Their gifts so rare for all the host suffice;
Before the altar is their life wine spilled—
The love they long for is their sacrifice.

—John Boyd O'Reilly.

HOLINESS OF THE CHURCH.

Further Reply to the Strictures of Dr. Briggs.

Catholic University,
Washington, November 16.

The articles reviewed by me last week do not limit their lament to the supposed inefficiency of the Church as a teaching authority; they complain, moreover, that she fails to give evidence of the holiness that should adorn the bride of Christ. The earnest souls who find so little in her doctrine find still less in her example. "The Church," says Dr. Briggs, "has lost the confidence of the people in its sanctity."

This surely is a serious state of things. Nor is the situation in any way relieved when we ponder the promise of Christ to be with the Church "all days, even to the consummation of the world." What profits His abiding or the indwelling of the Holy Spirit if the people have decided that His mission is no longer her mission, His life no longer her life, His character no longer her character? Granting even that the gates of hell have not prevailed against her, it is bad enough that the gates of public opinion are shut in her face, and worse still that seekers after Christ have been forced to find Him where His body, the Church, is not. The sepulchre is there and the seals, but the real Christianity has gone forth in the life of a new resurrection. Is the last error worse than the first?

Let us admit frankly that there is a deal of room for improvement in the lives of most people: that with an increase of honesty, purity and charity the world would be better off; that Christians, in a word, could afford to become more Christ-like. Make the admission as sweeping as you will, what follows? Is there anything novel in the need of reform? History answers in the negative. The same necessity was felt in the Garden of Eden, and will continue to be felt as long as Adam has descendants. Christ Himself knew that after three years of daily personal intercourse with Him some of the apostles would need reform or get beyond it; but this knowledge did not prevent Him from purchasing the Church with His blood. St. Paul was aware that not all the Corinthians were models; yet he maintains that the Church is without spot or blemish. And much as we admire the "heroic periods" of the Church, we cannot read St. Cyprian or Eusebius without feeling that the rule of heroic sanctity was well confirmed by the exceptions. For all that there was no panic: the Gospel found its apostles, and the faith its martyrs, and every virtue its glorious examples, though some were "alienated" from the Church.

But now, we are told, it is among the alienated, among those who have lost confidence in the sanctity of the Church, that the Christ-like select are to be found. Here at least is novelty enough. We read of the old-fashioned saints that they often had doubts as to their own holiness, and, like St. Paul, were fearful lest, after preaching to others, they should become cast-aways. But the anxiety of the modern elect is not so selfish; what worries them and shakes their confidence is the hopeless condition of the Church on the score of sanctity. Verily they must be aiming exceedingly high; and yet their sight is not sharp enough to perceive the truths at their feet. For they cannot pretend that their ideal of holiness or their standard of judging is higher than that proposed by the Church. And if they acknowledge this, they must admit that the fault lies not with the Church, but with those who fall below what she requires; and if they have gone aside from the Church, with a short measure of sanctity, the short age is on their side and the alleged lack of confidence should take an introspective turn. At any rate, since they are so solicitous about the Church, they might lend her their support and help to "restore confidence."

It is remarkable how much more

common sense is shown in judging human institutions than in the criticism passed by the fastidious "aliens" upon the Christian Church. Everybody sees, for instance, that there is a vast amount of political rottenness in our land; yet no sensible American loses confidence in the Constitution. At most, the self-respecting citizen will hold aloof from politics, in which case he displays less zeal for his country and less aversion for corruption than the man who grapples with the evil. In like manner they who are sincere in their love for Christ will cling to His Church simply because it is His. In the shortcomings and sins of its members and its rulers they will recognize a fungus of human weakness which has sprung up in spite of the healthful life of the Church, and which has only to be lopped away in order to bring out that life in vigor and beauty. And what is more, they will make sure, before passing censure upon others, that their own lives are blameless and their intentions upright. Such a spirit of reform is at all times welcome; for it strives not to alienate souls from the Church by shattering their trust in her sanctity, but to make them sharers in her sanctity and thereby draw them more closely to her.

Success will attend this effort in proportion to the skill which the reformer uses in bringing the Church into contact with the age, preserving the substance of what she teaches and commands, yet modifying the accidental forms to meet actual needs. But in this continuous adaptation, which is an evidence of vitality in the Church, a limit must be recognized. It is useless to imagine that the moral teaching of the Church, modify it as we may, will ever completely satisfy the world. We might as well talk of making the two horizons meet. It is equally hopeless to think of sanctifying people in spite of themselves; the service of God and His salvation must be free. When a man stands off from the Church and says, "Make me holy if you can," any answer to such defiance is as senseless as the challenge itself. And when people, as more commonly happens, pursue their own way with a sort of half-readiness to embrace Christianity in case it should ever round to their course, no amount of tacking and doubling will overtake them. This is not mere speculation; it is a survey of actual conditions in which people who are dissatisfied with the Church most often indulge. Failing to note the boundaries fixed by passion, worldliness and indifference, they bewail the narrowness of the Church and "lose confidence in its sanctity."

It is unfortunate, perhaps, that evil in its manifestations overshadows what good may exist in the world. Holiness is not always on dress parade, nor is virtue given to self-advertisement. Filth gathers in heaps on the highway, while jewels remain hidden. Hence it is that moral statistics are always imperfect, and that the vicious side of humanity is uppermost to the superficial view. Within the Church itself sanctity is for the most part secret; but it is none the less real, and people who feel that their confidence in Christianity is waning might easily strengthen it if they would take the trouble of looking for holiness in lowly places. They would find a vast deal more of patient suffering, of generous sacrifice, of manly restraint and of womanly purity among the unknown masses who hold fast by the Church than among the sensitive critics who confide so much in themselves. "This is a practical age," says Dr. Briggs; "the Church is judged by its fruits." Very well, but be sure you get at the fruits before you judge. Be sure that the sins of churchmen and the vices of church members and the general good-for-nothingness of church organization are the results and the only results of fidelity to the Church; then withdraw your confidence and invest it wherever you think best.

Dr. Briggs has applied this gospel criterion in a way that dispenses me from making a distinction which ought to have been noticed before. His allusion to the Protestant idea of salvation without good works, his accusation that "the churches have been slow to engage in Christian work," and that "the Church has limited its conception of salvation too much to the future life," make it clear that he is not talking about the Church. What fruits have been gathered from that first principle of Lutheran morality, and what is lacking in the efforts of the denominations for the relief of humanity, he knows best. He should also know that there is not a single measure suggested in his articles as needful for widening the scope of Christian usefulness which has not been put in practice long since by the Catholic Church. If the building of hospitals, asylums and schools is to be taken as a proof of sanctity, Catholics have practical reasons enough to believe in the holiness of the Church. But they know very well that her sanctity lies deeper—in the design of her Founder, in her sources of sanctification, in the models of holiness to whom she can point as her genuine fruits. From the Catholic point of view it is not true that "the people have lost confidence in the sanctity of the Church."

Catholics are well aware that the age of miracles has not passed, and that

bodily ills are alleviated or removed as frequently now by prayer and faith as in the earlier days of the Church. Even those who have not been so favored know how the sufferings of heart and soul, which are often more painful than disease, find a remedy in the sacraments or are turned into sweetness at the foot of the altar. They understand, too, how the same channels of grace produce exquisite flowers of virtue, of whose existence the world never dreams. For all religion, in the supernatural; and it is no marvel that the world, tied down at its best to the natural, should fail to discern the excellence of anything higher, much less to appreciate the sources from which that excellence is derived. So it is rare that we find writers outside of the Church who can detect with the delicate sense of a Ruskin the hidden beauties wrought by the art of God upon the clay of our humanity, or who, observing the effect, can point without hesitation to the cause. All the glory of God's house is from within; they who view it from without can have but a faint idea of the reality.

Dr. Briggs seems to labor under just such a difficulty. "The Roman Catholics," he tells us, "have held forth the counsels of Christian perfection for the attainment of a chosen few who are called to be saints." But the Roman Church as a body has been content with ceremonial sanctity.

This statement is misleading. One would think that the Catholic Church had set aside the solid wall of the decalogue and contented herself on the one hand with a trellis-work of "perfection," on the other with a frippery of ritual observance. As a matter of fact, the Church says to every one just what Christ said to the young man mentioned in the gospel: If thou wilt enter into life, keep the commandments; if thou wilt be perfect, practice the counsels. She can afford to tell men this because she can offer them the means of attaining the highest perfection. But that the Roman Church as a body has been content with ceremonial sanctity will rather surprise Catholics, who generally find that the observance of ecclesiastical law is a pretty serious "ceremony." There is no doubt a wealth of ritual in the Church that is not found in the denominations. So long as men are not pure spirits, grace must come to them by outward signs, and so long as the senses are open to impression, religion must see that some impressions at least are of an elevating sort, if only to offset numberless others that kindle the soul to passion and sin. But to infer that sanctity, for that reason, is merely ceremonial, is to mistake the means for the end.

Dr. Briggs closes his article with a glimpse of the "more comprehensive and more efficient Church plan," which liberal men in all the denominations are setting about to devise. When this shall come to pass "conformity to Jesus Christ in character and service will be regarded as of vastly more importance than conformity of doctrine, discipline or ceremonial. Then we may hope that the Church will have regained the confidence of the people in her divine authority, sanctity and catholicity." Certainly we may hope it, but the realization will depend in a large measure on the estimate which shall be formed of the character and service of Christ. Is each member of the coming Church to formulate his own ideas on this point? Then there is no need of any Church. Is the Church itself to show forth Christ and the manner of serving Him? Then she can do so only in her doctrine, discipline and ceremonial. Conformity to these will, therefore, be conformity to Christ in character and service. This, at any rate, is what He meant when He told His apostles, he that heareth you heareth Me. This, too, is the abiding principle which prevents Catholics from losing and spares them the necessity of regaining confidence in the divine authority, sanctity and catholicity of the Church. As to the problem of evil among the members of the Church we need no better solution than the one given in St. Matthew xiii., 24, 30, "Suffer both to grow until the harvest." Now the harvest is appointed for God's own time. "Veritas" in Philadelphia Catholic Times.

DIocese of Hamilton.

On Sunday last, Nov. 28, the third anniversary of the dedication of St. Lawrence church, Hamilton, was celebrated. At High Mass, His Lordship Bishop Dowling assisted, and Rev. J. H. Coty sang the Mass. Rev. Father Brady, pastor of the church, being deacon, and Rev. Father Murphy of the cathedral, subdeacon. The Bishop preached an appropriate sermon, and at the end complimented the pastor and parish on the successful results of their good work.

In the evening the church was crowded, Grand Musical Vespers were rendered by the choir, under the leadership of J. B. Nelligan. A full orchestra assisted. The soloists were Mrs. Martin Murphy, Miss Scott, T. Murphy, and J. Nelligan.

His Lordship the Bishop was present in the sanctuary, assisted by Rev. Fathers Brady and Murphy. Father Coty officiated.

The collection of the day amounted to \$125. Much credit is due to the pastor and people of this parish for the wonderful progress made during the past three years. Church furniture and grounds have cost in the neighborhood of \$30,000, of that amount but a sum of \$11,000 remains to be paid. This parish is a most compact one. It comprises about three hundred families, all of which are within a radius of a few blocks from the church.

THE GREAT CHANGE IN IRELAND.

Wm. O'Brien's Lecture on "The Future of the Young Men of Ireland."

Within the past quarter of a century a great change, political and social, has been effected in Ireland, and, needless to say, the change is vastly for the better. This fact was eloquently emphasized by Mr. William O'Brien, M. P., in a lecture the other day in Cork, the subject of the lecture being, "The Future of the Young Men of Ireland."

Mr. O'Brien claims that even already the work of Irish National self-government has begun. "The victory of which I would speak to you to-night," said he, in his address at Cork, "is not one to be hoped for, or even to be fought for. The victory is here already, and it is summed up in the fact that the Irish masses, from being a horde of helots in their own country, have become its masters. Popular power is still only in its infancy, but the infant is born. It is waxing fat and kicking."

In proof of this claim Mr. O'Brien pointed to the state of things in Ireland at a time within the memory not merely of old men but of men not yet beyond the prime of life. No further back than the sixties the landlord was the great power in parliamentary and municipal and local politics in Ireland. Voting at elections was under the open system. The voter had to declare in public, before any person who chose to be present, how and for whom he voted. Of course the landlord or his agent was there, and the Irish tenant, farmer-at-will—and most of them were "at-will"—who had the courage to vote against the landlord candidate was sure to suffer for it very soon after in the form of rack rent or eviction. It was not to be expected that many would risk such a terrible penalty, and consequently the so-called Irish representation in Parliament was a fraud and a sham. The "Irish" members were landlords or the nominees of landlords, men who in the House of Commons had never a word to say in disapproval of government in Ireland by the Protestant Ascendancy faction. In fact, the whole "representation" of Ireland in Parliament in those days was part and parcel of the Protestant Ascendancy system.

And not only in Parliament but in all the cities and towns of Ireland the councils and local boards—and, of course, the magisterial bench—were manned by the landlord party. If a Nationalist got on a council or board it was only by accident, or as a great favor. Such an event as a Nationalist being made mayor of a town would have been a sensation, in regard to which a question would be raised in Parliament by some of the "Irish" members.

This was the situation politically. Socially the ascendancy of the minority was everywhere the same. "Men (that is, Catholics and Nationalists)," says Mr. O'Brien, "looked around for a policeman before singing a national song. Wherever a young Irishman's eyes turned they met some badge of inferiority, some impassable stronghold of alien ascendancy. National treasure (Irish money) went in millions to bedeck a church (the Protestant Established Church) whose predominance was an ever-burning insult to the Church of five sixths of the population. The professions were double-locked monopolies. The bar was a forbidding bed of Castle corruption. Men (Nationalists) had to struggle into the medical profession under every disadvantage of deficient university culture."

Such was Ireland twenty-five years ago. It is vastly different to-day. The landlord and his power have been swept out of Irish politics. A landlord, unless he were a good Nationalist, would have no more chance now in twenty-eight out of the thirty-two counties of Ireland of being elected to Parliament than a Nationalist had in any part of Ireland in the days when landlordism was king. Landlordism as a power in national or local politics in Ireland is dead, and the power of the people has taken its place. There is an overwhelming National majority in the Parliamentary representation; the city and town councils and other public boards all over the country, the Orange North-East corner of four counties excepted, are overwhelmingly Nationalist. Nationalists have crowded into the professions so that Nationalist lawyers and doctors are to be found in every town where less than a generation ago such a thing would be a phenomenon. In the field of education the Irish people have also forced their way onward. In every county there are Catholic seminaries and colleges crowded with young men laying the foundation of successful careers in life in their own native land.

The change is undoubtedly a great and salutary one, and furnishes bright hope for the future of the young men of Ireland. Only one thing is needed to complete the work, and that the most important of all—Home Rule. This is quickly coming. It will be accomplished through the unity and patriotism of Irishmen at home and the sympathy and active aid of the Irish race throughout the world. Without these even the great advocacy and untiring labors of Ireland's powerful friend,

Mr. Gladstone, could have availed but little.—Irish World.

THE NEW HOSPITAL.

To the people of London, and, indeed, to those as well who reside in other parts of the diocese, it will be welcome news that the new St. Joseph's Hospital, a magnificent, thoroughly-equipped and commodious structure, occupying the highest and choicest spot in the city, has been formally opened for the reception of patients. From the very inception of the scheme to erect an hospital, the ecclesiastical authorities and the community of St. Joseph have been actuated by one controlling motive—to make no mistake in its erection—to put up a building embracing all the modern improvements, and containing features which are a convenience to the medical profession and which aid them very materially in the performance of their duties. From almost any point in the city the hospital may be seen, towering above all other buildings, on that beautiful northern eminence of Richmond street. There is perhaps not in the Province another site better adapted for the purpose. Not only is it most healthful, but it likewise possesses a charm for the convalescent peculiarly its own because of the magnificent view to be had from all sides, the pretty Forest City to the south nestling in its myriads of maples, and the east, west and north supplying a picture of pastoral beauty not surpassed in any other part of western Ontario. It is most satisfactory to all concerned to know that the efforts of the Sisters of St. Joseph have been fully appreciated, as the new building is now almost fully occupied with patients. To the sick it will be a haven of rest and of comfort, and kind hands will be ever ready to assuage their suffering, while the most eminent doctors will be in attendance to do all that lies in the power of medical science to procure restoration to health. We need scarcely say that creed, or nationality form no bar to admittance. All who are in need of treatment are welcome within its portals. All are treated with the same consideration, its plan of operations being based on that broad and beautiful and divine model laid down by our Redeemer.

On Wednesday morning of last week the building was formally dedicated and blessed by His Lordship the Bishop of London, after which, at 8 o'clock, he celebrated the holy sacrifice of the Mass. Besides a number of the laity, there were present, assisting the Bishop, Rev. Fathers Turgeon and Proulx, members of the Society of Jesus, Montreal, and Fathers Tiernan, Gahan, Noonan and McCormick, of the cathedral.

We sincerely wish the community of St. Joseph most abundant success in this grand enterprise. God has favored their work in the cause of education and charity in this diocese; and as their lives are entirely devoted to His service, may we not hope His all-powerful hand will be ever uplifted to guard and guide and bless them.

ROME AND THE POLICEMEN.

Toronto Globe.

The P. P. A. have gone into municipal politics in Brantford, and the *Expositor* set to work to discover in what particular manner the hand of Rome is on the throat of Brantford. A diligent search was made through the city pay rolls. In the City Hall itself all was well. There was a Protestant clerk, the city moneys were looked after in a thoroughly Protestant manner; Protestant relief was given to the poor, and a Medical Health officer of the right stripe attended to sanitary matters in the manner prescribed in the Protestant text-books. The presence of a Protestant janitor removed the last lingering fear that Catholics might be doing fancy drill in the basement. The fire halls were inspected, with a like satisfactory result. There were nine firemen, and according to the percentage of Catholics in the population, one fireman and a half ought to have been of that persuasion; but it appeared that no person who owed supreme allegiance to any foreign king, potentate or ecclesiastical power had authority to squirt water at either a Protestant or a Catholic conflagration in Brantford.

The search, however, was thorough, and at last the police-force was discovered to be the place where the hierarchy was doing its fell work. Eternal vigilance is the price of liberty; yet the Protestants of Brantford, in the language of the document circulated by the P. P. A., had ceased to be vigilant, and in conscious strength were either intently chasing the almighty dollar or quietly dozing while they swiftly drifted towards a more tremendous crisis than the city had yet known. There was a Catholic on the force! The liberties of Protestant boys were at the mercy of a man who owned supreme allegiance to a foreign king, potentate or ecclesiastical power. It is impossible to say how many of these boys had been consigned to a Brantford dungeon for whistling "Boyne Water" with intent to intimidate, while nothing whatever had been done to Catholic youngsters who warbled "Garryowen" or "St. Patrick's Day in the Morning" with intent thereby to incite the Protestants of Brantford to commit breaches of the peace. The secret, intolerant and aggressive efforts of the "religious-political organization" to destroy our blood-bought civil and religious liberty were faint of memory. It is clear that a great educative campaign against firemen, policemen and clerks who are sworn to obey the foreign potentate is the only thing that can save the country, or at least give the P. P. A. something to do.

CATHOLIC PRESS.

Cleveland Universe.

In the course of an address in Baltimore on Sunday, His Eminence Cardinal Gibbons, His expression to these timely reflections on the interdependence of the rich and poor, and of the desirability of some recognized agency for the equitable adjustment of the relations between the two classes: "The benefactor of the ages to come will be he who reconciles capital and labor. There should be no conflict between capital and labor, for, if the laboring man depends upon the capitalist, so capital in a great measure depends upon the laboring man. Capital would be of little use without the labor of the workingman. The wealthiest men in the land would be poor indeed if they had no friend to greet them or no toiler to labor for them." He expressed the hope that the time would soon come when some well-conceived and impartial tribunal would be established for the settlement of grievances of labor and capital and put an end to strikes, which are so disastrous. "Never are the prerogatives of the capitalist better safeguarded," he said, "than when the correlative rights and privileges of the workman are recognized and vindicated."

Catholic Columbian.

The consolations of the Catholic faith are exhibited in marked degree at the bedside of the sick. There all the courage of a Christian heart needs a strength that human means cannot afford. The doctor may follow the patient's illness until the fatal moment arrives, but then the minister of God is the Angel of mercy and hope whose presence is illumined by the light of faith. The Catholic asks for the priest, as the spiritual physician, sooner than he calls upon the healer of the body, for he understands how much more important it is to cure the sin sick soul than the disease laden body. "Yes," said a Protestant physician to us recently, "I meet more Catholic priests at the houses of the sick than any other ministers. I think they visit their sick more frequently."

Boston Pilot.

Bob Ingersoll, in his Shakespearean lecture, last Sunday night in Boston, testified unwittingly to Shakespeare's Catholic parentage. "Shakespeare's father," said Ingersoll, "seems to have been an ordinary man of his time and class. About the only thing we know of him is that he was officially reported for not going monthly to church." It was only the Catholics who failed to attend the newly established Protestant services who were thus reported.

Ave Maria.

The duty of Catholics in regard to all forms of organized religious intolerance is pointed out by the *Sacred Heart Review*. It would be well if our contemporary's wise and moderate words could find a general hearing at this time: "The duty of Catholics is plain. We appeal to them, and to the Catholic press all over the country, to put into practice now the Christian principles which we profess. Let us cherish no angry thought nor speak any angry word. Let us live on quietly and peaceably, even under this attack upon our liberties and our common rights; hating none, injuring none, bearing no malice, and having no thought of revenge. Curbing and stifling the natural indignation and resentment that men must feel at such an invasion of their rights, let us quietly await the revulsion of public sentiment, and the return of that better and saner feeling sure to come when the first outbreak of unreasoning prejudice shall have spent its force, and men shall have returned to reason, moderation and common sense. We look forward to that time with calmness and certain confidence, well assured that it is not far off. Meantime it is in our power to disprove, by our conduct and our daily lives, all the false charges brought against us and our religion." There is no people on earth quicker to repudiate injustice once it is recognized than our own. The present revival of bigotry will pass, and the Church will be all the better for it.

God bless the cheerful person—man, woman or child, old or young, illiterate or educated, handsome or homely! Over and above every social trait stands cheerfulness. What the sun is to nature, what God is to the stricken heart, which knows how to lean on Him, are cheerful persons in the house or by the wayside.

A thing done when thought of is never forgotten.

ot.
against
ontem-
niza-
malice,
ry by
ose of
being
tizens,
crowd
manly
atholic
sm is
that is
it is a
orn in
in
at Ont-
Amer-
s who
realized
e they
oyal to
Organ-
bugs
New
annual—
apply of
contains
shape of
ograph-
pretty,
y mail
Address,
Record
with re-
ntment
and has
McKEN.
with
mark-
S
ON
Liver
olds,
and
er stages
iseases,
is almost
ellefice.
D.
SECOND
late Depart-
onte. State
received, to
W. H. S. 260,
787-3.
TABLE OF
and also
of the
and recom-
ce. R. C. S.
787-3.
IRD FORM
State sal-
ons received
AMES H.
Board,
787-3.
SEPARATE
to commence
Presentation
Sec. Treas.
787-3.
OL OF THE
ers. One for
mediate De-
and January
French and
and refer-
V. P. North
787-3.
OLDING A
te, for Catho-
Arthar.
State salary,
the regulations
under the
EL, GEORGE
787-3.
very large
of Prayer
from 25c, to
the lot some
Presentation
a distance
I will make
of even sim-
and it book is
y, it may be
oney will be
Y.
ord Office,
London, Ont.
ES.
arge consi-
Candis, for
elected
Y.
ord Office,
Lead in, Ont.
MES,
mine House,
so in the
W. HOLMES.
Catholic
ess dispo-
travel short
h he resides,
ranger Broth-
York.
and energetic
4 and honest
s, address J
EEN'S AVE.
d hearing
through, Ex-
1917-4.
FOR
ails. Good. The
tion